

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

[CONCLUDED FROM PAGE 212.]

I OFTEN think of the remark of the Savior:—

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

We may be careless about the feelings of our brethren and sisters; we may grieve them, and think it is a matter of no consequence, because they are obscure. If we hurt the feelings of a bishop, or an apostle, or some man holding high position, we may feel under obligation to make it right with such a man; but we may be indifferent to men who are obscure and apparently insignificant. Now, whoever indulges in this feeling and spirit makes a great mistake. I tell you, in the language of the Savior, the angels of even the most obscure among the children of God are constantly before the Father, or have access to Him; and we cannot offend one another, we cannot grieve one another, we cannot trample upon one another's rights or injure one another's feelings, in the least degree, without grieving the Spirit of God and placing ourselves in a position where we need to repent and confess our wrong-doing to that individual.

We should also be careful about this in our families. I would not offend one of my little children; I would not grieve him or trespass upon him without asking forgiveness. I have never done it intentionally; but if I have happened to do something of that kind, I would ask that child's forgiveness as carefully as if it were a grown man or woman. And so with the humblest of my brethren and sisters. I feel I am under obligation to ask forgiveness when I hurt anyone's feelings. I do not know that I do so intentionally, but if I should happen to do so unintentionally, it would be my duty to ask forgiveness, so that soul would not be grieved or

offended. I feel that this is the way men should live with their wives, and wives with their husbands, and children with their parents. We should cultivate this feeling of respect and love for each other, and take a course to build each other up, and to foster that feeling of love that is so precious and which God in His mercy has given to us. If we do this, we can make our homes heaven on earth. We will have heaven in our own bosoms and in our own habitations: and our children will grow up under its influence, and the effect of it will be felt in the circle in which we move. The example that we set will have the effect to subdue others and to disarm them, and it will conquer that feeling of hatred and animosity and strife that Satan is seeking to engender in the midst of the Saints as well as in the world.

God has gathered us out, my brethren and sisters, from the nations of the earth to effect a great revolution in the earth. If any of you think that all we have to do is to join the Church and come and live here just like our fathers and mothers lived, and be the same kind of people as were our fathers and mothers—live with the same traditions, the same narrowness of view, and the same want of progress—then the gathering has been of little benefit to us. The spirit of gathering has been given to us for a purpose—not merely to come here and live according to our old habits and ways, but to make us a new people; to take away our old hearts of stone and give us hearts of flesh; take away the darkness that has enshrouded us and give unto us the light of truth, and to make us an entirely different people. God intends to accomplish through us a great work in the earth, and it should be the aim of every individual who joins this Church to contribute his or her part to this great change that the Lord is working out, and to hold himself and herself in readiness to carry out the counsels and instructions of the Spirit of God. We should all open our hearts to receive the teachings of the Spirit, and not be content without we have them. We should not be content to pass along like other people; but we should seek constantly to have more and more of the light of truth in our hearts and to have a broader comprehension of the character and purpose of this work that God has established. If every man will do this, it will be astonishing the progress that will be made by the Latter-day Saints. It is our duty to do it. God has called us to do it. He has brought us out from the nations of the earth for this express purpose. He has sent His servants to teach us, and they labor with us constantly. But the difficulty with some of us is that we allow their teachings to use a familiar expression—to go in at one ear and out at the other. We hear them so often that they cease to have effect upon us. I am striving continually to overcome this; but I feel in myself the consequences of the fall, as we all do. We are here in a state of probation. There is a veil of darkness drawn between us and eternity. We are left to grope in this condition and to struggle with these surrounding circumstances. Our Father has had a purpose in this. He has not put us here to gratify a whim; He has put us here to accomplish an end, and that end is to give us the experience that we must have in order to fill the destiny that awaits us. He wants us to be like Himself. He loves us just as all parents

should love their children—supremely so. And He desires, in placing us here, that we should realize the object that He has in view in giving us this probation. He wants us to understand the power of Satan. It seems as though evil is as eternal as good, error as eternal as truth, and therefore He wants us to know this power. I do not know what the Father has in store for us to the full extent; but I suppose that evil will always exist, and though we shall be emancipated from the power and dominion of evil, it will be by keeping the commandments of God, and we shall understand in eternity that which we have learned in the flesh, and we shall know the dreadful effect of doing evil. This is the object that God has had in placing us here and leaving us to the exercise of our agency. The days of our probation are not many. We shall have but one probation. This is the opportunity for us to gain this experience, and we should make use of it carefully. We should not allow the day to pass without profiting by it. We should look upon this existence as an exceedingly precious one, in view of the object of our Father in placing us here. He has given us our agency. It is inalienable. The Lord would not take it from us. It is said that Satan's plan—which appealed so powerfully to our brethren and sisters that one third of our number thought it the better one—was to take from man his agency and save us regardless of agency. Because his plan was not accepted he rebelled. We are here now and exercising our agency, either for weal or woe. If we are exercising it properly, it will redound to our future glory and happiness. If we are exercising it improperly, it will be to our future condemnation.

Many people imagine that when they get through with this life they are all right anyhow. I have thought sometimes that the Latter-day Saints, because of the blessings promised to them and sealed upon their heads, think it makes no difference what they do if they can only keep in the Church and keep the fellowship of the Church. We should not deceive ourselves by any such illusion as this. It is a false idea. We shall enter into the other sphere of existence with the same spirit that we have here. If we were animated by the spirit of the telestial kingdom we shall have that; if by the spirit of the terrestrial kingdom we shall have that; if by the spirit of the celestial kingdom we shall have that. We shall go from this condition of existence into the other sphere with the same feelings, to some extent at least, as we have here. If we have had knowledge, we shall have it there. And there will be just as much distinction between spirits there as you find between spirits here. Those who have made good use of their opportunities here will have the benefit of their diligence and faithfulness there. Those who have been careless and indifferent, and have not acquired knowledge and power through the exercise of faith, will find themselves lacking there. We will have to work there to grow and to make progress just as we have here, though the facilities will be better there than they are here. If we can only pass into the paradise of God without Satan having any power over us, our condition will be a very happy one. But we shall find that knowledge and power will not come to us there as the rain that falls upon us,—without any effort of ours to acquire them. We shall have to exercise ourselves and exert our powers

there just as we have to here. We shall be rewarded according to our diligence and faithfulness in the exercise of our agency.

Brethren and sisters, there is every incentive for us to use to the best advantage the time that God has given to us, not to subject ourselves to bad habits and evil influences, but seek to emancipate ourselves from such things, if we have acquired them. We should teach our children these things, so that they may have greater faith than we have and be free from the traditions that have hampered the progress of this generation. Train them so that they will understand the character of this work and its obligations upon them, and raise up a generation that shall be full of faith and have power with God. God intends to have a generation of this kind.

I think sometimes that we are not sufficiently awake to the fact that there are destructions and calamities coming upon the inhabitants of the earth, of a much more wide-spread character than many of us probably believe. If we will read carefully the prophecies that are contained in the Bible and in the Book of Mormon, and the revelations which God has given in our day to the Church, I think we will be impressed with one fact, and that is, that there are great and overwhelming destructions coming upon the inhabitants of the earth; and as Isaiah says, there will be but few men left. Malachi also predicted great destructions upon the wicked—that they shall be ashes under the feet of the righteous, and the day will come that will burn them up. The wicked will be destroyed. Calamities of various kinds will come upon the inhabitants of the earth, and the earth will be made desolate to a wonderful extent. We already see this in operation to a certain extent. We see how those who have not kept the commandments of God have disappeared from among us; and I fully expect that there will be comparatively few of the inhabitants of the earth counted worthy of being participants in the work of laying the foundation for the millennial glory. The inhabitants of the earth in the days of Noah were destroyed by flood because of the wickedness that prevailed upon the face of the earth. So in the last days calamities will go forth and cleanse the earth from wickedness; and the righteous will be spared. I do not expect, however, that simply because a man is called a Latter-day Saint he will be spared. He must be indeed righteous and worthy to be spared. God has revealed unto us so much, and has plead with us as He has not plead with any other people, that we cannot hope to be spared if we do not live in accordance with His commandments.

I feel, therefore, as one of the servants of the Lord, to call upon the Latter-day Saints with all solemnity and earnestness, to put away their sins far from them. I call upon myself with all the power I have got; I call upon my family to put away everything from us that is offensive in the sight of God. I feel to lift my voice and warn my brethren and sisters of these things. It is true, He is not coming out in every case in His anger to destroy us; but the work of destruction is operating silently among us. I do not mean physical destruction altogether, but spiritual destruction. It is operating among us, and because of the process of being silent, the people do not perceive it. Men and women are dropping off like worm-eaten apples from our trees. They are losing their faith and

their standing; and family after family, member after member, is disappearing and being forgotten. I call this a work of spiritual destruction; for when men and women lose their faith they are spiritually destroyed. Their names are blotted out of the records of the just, and their condition is a most awful one. Now, as I have remarked to you, there is only one way that we can remain in the Church of Christ and hope to receive the blessings God has in store for the faithful, and that is by living so that the Lord will still be with us, the Spirit of the Lord will still be in our hearts, and we will still enjoy the fellowship of the Saints. Is not this that I am telling you true? Of course, it is nothing new to you. It is as old as eternity itself. We have seen it all our lives. Therefore, in saying these things to you I am merely telling you that which you know and bringing to your attention a truth that God has told us over and over again—told us by His Spirit in our hearts, told us by the voices of His servants, told us by the records He has given to us; and I beseech you, as I do myself, to live so that we will retain the Spirit of God in our hearts. If we have grieved it, let us repent with all our hearts. If our minds have become darkened, let us go out by ourselves and plead with God until we know that our sins are forgiven and blotted out, and that we have the communion of the Holy Ghost again. I beseech you, my brethren and sisters, to live in this manner day by day, and if you do so, we will be the happiest people upon the face of the earth, and we shall escape that which is coming on the earth; for God will be our friend and the promises that He has made will be fulfilled, because we shall be entitled to them. God grant that we may thus live, is my prayer in the name of Jesus. Amen.

THE LORD IN A WONDERFUL WAY PROVIDES FOR HIS SERVANTS.

IN the years of 1879-'80, and '81, I was laboring as a missionary in my native country. I was called to preside over two large branches of West and South Sjælland, in the Copenhagen Conference. Several brethren were laboring as Traveling Elders in the same branches. Elder Jacob Hansen, of Bear River City, Box Elder County, was, in the year 1880, appointed to travel in those branches. He never had been on a mission before; consequently it was trying to him; but he was a humble man and had the desire of fulfilling his mission to the glory of God.

One day late in the season of the year he wanted to go with me, out among strangers, leaving money and everything behind us, and to trust in God alone. So we started early one morning, after leaving our blessings with the Saints. When we had traveled a few miles we entered the houses of the farmers, spoke to them of the Gospel of Jesus Christ, called on them to repent of their sins and turn unto their God. But no one seemed to care to listen to what we had to say. At each house we left a few of our tracts with the people. Night was now approaching, and still we had eaten nothing since morning, nor was there any prospect of our getting either food or lodging. We were already several miles distant

from any of the Saints, but had no desire to visit them, as they were mostly poor. Wherefore we trusted in God that He would open up the way for us. We were just at this time passing a small graveyard, which we entered for the purpose of calling on the Lord. I was mouth at the time, and in my prayer I asked the Lord that He would open up the way so that we might get a place of entertainment.

After we had offered up our supplication before the throne of God, we started again, not knowing where to go or what to do.

Finally, as we were walking along the road we came to a fine, two-story brick building. I felt impressed to call at the house. We knocked at the door, and a gentleman who was dressed very nicely appeared. He invited us to enter, which we did, and found ourselves in what appeared to be an office of some kind. I was the spokesman, and told who we were and what we were doing.

He then asked if we knew who he was. We told him we did not, whereupon he said he had authority to arrest us if he so desired, as we had no right to sell our books and tracts in the country. I told him that we did not believe he could do this, as we had not sold any of the books, but had given most of them away for nothing, yet at the same time if we were offered money in exchange for the books we took it, for we had to pay for the printing and binding of the books.

After some remarks had passed between us, I began to tell him that we were sent out to warn our fellow-men and to tell them that God had again spoken from heaven and restored the Priesthood unto the children of men; but he did not care for our warning voice. He said there was lots of Christianity in the land, and that we had better return home and do something else than preach.

I had a small valise with me, and he wanted to know what it contained; I therefore opened it, and on the top was a small pamphlet called "Invitation to the Kingdom of God." He looked at it and told us that if God wanted him to come to His kingdom He would have to come Himself and present the invitation.

As it was now getting rather dark, and not knowing where we would find entertainment for the night, we thought we had better leave the house. Brother Hansen was already outside, but I lingered somewhat. When I took my hat to leave, the gentleman unlocked and opened his writing-desk, taking something out of it. I now bade him good-by; but he extended his hand toward me saying, "Take this and use it for your night's lodging."

I was greatly surprised, for he uttered the same words as I did at the graveyard when asking our Heavenly Father for what we needed. I did not look at the money, but I asked God to bless him for the good he had done to us.

When I came down upon the street where Brother Hansen was, I said to him, "What do you suppose I have in my hand?" for I felt that Brother Hansen did not believe there was any good in that gentleman, because of the way he spoke to us. I opened my hand and found that I had been given two crowns, just enough for our night's lodging.

We felt thankful to our Heavenly Father for this, as we could now go to the nearest hotel for lodging.

As we passed out of this small village I heard a voice say to me, "Do not spend that money for your night's lodging, but go and buy provisions with the money and then go to the family of Brother Folkersen, for they have nothing to eat, and your bed is already made for you."

I told Brother Hansen what I had been impressed by the Spirit of God to do with the money. Brother Hansen felt as I did in regard to the matter, so when we came to the other village we bought bread, butter, cheese, sugar, etc., with the money, and then started for Brother Folkersen's place, a distance of three miles. When we came to the house we saw a light within, and through the window we saw our bed ready, as the Spirit had told us it would be. Knocking on the door, the sister came and opened for us, saying, as she did so, "I knew you were coming." She had felt very sorrowful, however, because she had nothing in the house to eat, and her husband had not come home yet.

When we got inside we placed all that we had bought on the table. Our sister looked at it and began crying, saying that it was a shame that we had to spend our money in that way. I told her not to cry but to hurry up the meal, for we were very hungry, having had nothing to eat since early morning. While thus speaking to her, Brother Folkersen entered the kitchen and said to his wife, "Mother, I was not able to get any bread. The baker would not let me have any on credit, and I could not get any money for my work to-day, and here are our brethren and we have nothing for them to eat." He then opened the door into the room where we were, and seeing all the provisions laid on the table he began to cry like a child. In his tears he said, "Brethren, this is too much for you to do. You have left your families, your homes for our sake, and then spend your money to buy provisions for us."

I told him not to feel sorrowful, but "let us get to the table, for we are hungry and we believe that you and your wife are also hungry, and when we have satisfied our hunger we will tell you how we came to bring all these things with us."

So we all sat down at the table and gave thanks to our Father and God for His many blessings which He had bestowed upon us, asking Him to bless this food which He in very deed had prepared for us, and for the poor and worthy Saints. We all had a good supper, which we enjoyed, for we had the best sauce of all, a good appetite.

After we had eaten our supper we told Brother and Sister Folkersen our experience of the day, and how we happened to get the money. When they heard this they both wept, and we could not restrain our tears, not because of sorrow but for joy, for we all realized that we had a good and kind Father in heaven, who watches over all His children and provides for them in His own due time, and to Him we gave the honor, praise, and the glory.

Brother and Sister Folkersen both died years ago, but they passed away in full faith of the work of God. They have a son and daughter in Zion who are both faithful in the Church.—H. F. F. THORUP, in the *Juvenile Instructor*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 9, 1896.

IS IT WORTHY OF BELIEF?

DR. PALEY says, in his "Evidences of Christianity," page 178: "If the reformers in the time of Wickliffe, or of Luther; or those in England in the time of Henry the Eighth, or of Queen Mary; or the founders of our religious sects since, such as were Mr. Whitefield and Mr. Wesley in our own times, had under-gone the life of toil and exertion, of danger and sufferings, which we know many of them did under-go, *for* a miraculous story; that is to say, if they had founded their public ministry upon the allegations of miracles wrought within their own knowledge, and upon narratives which could not be resolved into delusion or mistake, and if it had appeared that their conduct really had its origin in these accounts, I should have believed them."

Dr. Paley died before the organization of the Church of Jesus Christ of Latter-day Saints, but if he had lived and had an opportunity of listening to the story of the founder, and of investigating the claim of miracles that was set up by him, there is no doubt that, if Dr. Paley had applied the test imposed by the conditions stated, he would have been forced into a belief that Joseph Smith was an inspired prophet.

Let us see what are the facts in the case. Joseph Smith told a miraculous story. When he was a little over fourteen years old he stated that he had seen a heavenly vision, wherein two Personages appeared to him in answer to his prayer. He was then not old enough to persist in a falsehood particularly if he found that it was to his disadvantage and that it invited ridicule and persecution; there is no boy upon the earth who would continue to repeat a falsehood under such conditions; there are comparatively few so young who would repeatedly assert even the truth in the face of so great opposition as met Joseph Smith. He afterwards said that an angel from heaven came and revealed to him the locality where a sacred history of the ancient inhabitants of America was hidden, that he, if he would be faithful, should have the privilege some time of translating it by the gift and power of God. He says that this record was placed in his hands, and that he did translate it. He states that at various other times angels appeared to him and gave him certain powers, one of which was to heal the sick by the laying on of hands, and he testifies that this gift was exercised in numerous instances both by himself and by those who were ordained to the priesthood which he had received. All this is certainly a miraculous story, and in this particular Joseph Smith differed from all of the reformers whom Dr. Paley men-

tions; for not one of them intimated that he had been called to his work by a messenger from heaven: none of them pretended to have authority to heal the sick by the laying on of hands in the name of Jesus Christ. If Luther and Wesley had been favored with a heavenly vision, the appearances are that they had sufficient moral courage to proclaim it to the world, but because they were not favored in this way is no more evidence that Joseph Smith's story was untrue than that Paul's or Peter's visions were only imagination. The very fact of Joseph Smith's asserting that he had seen a vision, at a time when all the religious world had the fixed idea that such a thing was impossible, and that he did not deny it when he derived no advantage from affirming, is a strong presumptive evidence that he told the truth.

The reformers whom Dr. Paley mentions did undergo "lives of toil and exertion, of danger and suffering," but none of them more than did Joseph Smith. He scarcely knew what peace was from the time of his first vision until his death. His good name, his property, and his liberty were all sacrificed; persecution, imprisonment, and mobbing were repeatedly borne by him, and finally his life was given to attest the truth of his story. Untruthful men and impostors do not make sacrifices of this kind; as soon as trouble stares them in the face they are willing to change their statements in any way most favorable to themselves.

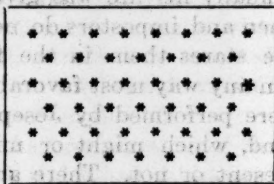
The miracles which were performed by Joseph Smith were not of an obscure or uncertain kind, which might or might not have happened whether he had been present or not. There are people still living who were rescued from the brink of the grave, healed instantly by the power of God which He had given to His prophet. The wonderful accounts of healing mentioned in the Scriptures of ancient times have been proved true by a repetition of similar events in the latter days. It is not necessary to rely entirely upon the testimony of men who lived two thousand years ago, to know that the Lord is a God of miracles, for He has numerous living witnesses who will corroborate their testimony by relating instances from their own actual experience.

Joseph Smith "founded his public ministry upon the allegation of miracles wrought within his own knowledge." Thousands of those who believe him to be a prophet of God have followed him, on account of hearing the narration of his story, or in other words, the preaching of the restored Gospel. There is no possibility of resolving the narrative of his work into delusion or mistake: it is too great a story to be merely this. It must be true.

A most strict application of the test which Dr. Paley mentions will fail to weaken the truth of the account of the organization of the Church of Jesus Christ of Latter-day Saints. Even stronger evidence than he mentions can be given to those who earnestly desire to know whether revelation is a fact and miracles are realities in this age. God requires submission to His will, and humility to undergo all things for His name's sake, but these being given there is no limit to the evidences that will come to the honest-hearted searcher for truth. Were all the world as candid as Dr. Paley, it would not be long before every one would rejoice,

not only in the belief, but in the knowledge that God has power among the children of men at present, and that he will exercise it in just as wonderful a manner as ever before. He requires the same faith in Him, and when that is given He rewards it in precisely the same manner. Why should such a statement sound incredible of a Being who is the same, yesterday, to-day, and forever? B.

THE first two flags of the United States containing forty-five stars, which were made for the War Department, have been obtained by Hon. Frank J. Cannon and by him transmitted to Utah. One of them was presented to President Wilford Woodruff who was among the 143 original pioneers of Utah, the other one was presented to Governor Wells. There has been a short delay of making public this news, owing to the fact that it was not definitely settled that the design on the flags would be permanent. It has now been officially adopted, and from now until other territories are admitted to statehood the stars on the blue field of the American flag will be as follows:



The Utah star is at the end of the third row from the top, and is here indicated by a star a little larger than the others.

On this subject the following correspondence took place:

UNITED STATES SENATE,

Washington, D. C., February 25, 1896.

Venerable Sir:

To you, whose life has spanned the entire history of Utah's settlement and growth to this hour; to you, the chief representative of her Pioneers; and to you, whose hands first raised the emblem of our sublime country in the Salt Lake Valley, I have the honor of transmitting, by the kindness of Hon. Joseph F. Smith, one of the two first flags made for the War Department of the United States, containing forty-five stars. With all who know you, I am thankful that you have been permitted to see the day of Utah's glory, that your hands can touch and your eyes behold the beauty of this ensign as it now recognizes the wondrous achievement of a devoted people, blessed by God and animated by patriotism, in their struggle to make of a wilderness one of the mightiest states of the Union.

Yours affectionately,

FRANK J. CANNON.

PRESIDENT WILFORD WOODRUFF,

Salt Lake City, Utah.

Following is President Woodruff's response:

Hon. Frank J. Cannon, U. S. Senate, Washington City, D. C.:

My Dear Senator,—As a Pioneer who brought President Young in my carriage into the Great Salt Lake Valley the first time he ever saw the Salt Lake and surrounding country; and as one who assisted in planting the American flag on this then Mexican soil, and who assisted President Young in laying out Salt Lake City, with its broad streets and sidewalks in this Great American dry, sandy desert, and being in my ninetieth year of age, I accept this noble flag for and in behalf of the Church of Jesus Christ of Latter-day Saints (being President of the same); also in behalf of every citizen of the State of Utah. The flag has been spread to the breeze of both sea and land for 120 years over the greatest free Republican government ever established by the God of heaven since the creation of the world, which flag I hope that the citizens of Utah will ever maintain and make honorable. I feel thankful that I have lived to see the day when this noble flag is hoisted as an emblem and ensign to all the inhabitants of Utah in the capacity of a State government. Forty-nine years of my life have been spent in Utah.

Yours truly,

WILFORD WOODRUFF.

RELEASE.—Elder James E. Taylor has been released from laboring as Traveling Elder in the Liverpool Conference, by request of President Woodruff, on account of the sickness of his father at home. He left April 4, 1896.

SHEFFIELD CONFERENCE NOTICE.—The Sheffield Conference will be held in the Dolphin Chambers' Assembly Rooms, Market Place, opposite the Shambles, Doncaster, on Sunday, May 3, 1896. Meetings commence at 10:30 a.m., 2:30 and 6:30 p.m.

ADOPTION.

"We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

We can readily perceive how man of the present day may be saved when the laws and ordinances of the Gospel are upon the earth for him to study and obey, but the question might be asked, "How can 'all mankind' be saved, since some have not been privileged to hear the Gospel, many have died without even a knowledge of Christ?"

Let us for a moment look at the mission of Christ. We find Him coming upon this earth and suffering death not for the living alone, but also for the dead. In proof of this the Apostle Peter informs us that Christ, between His death and resurrection, when His spirit was free from the body, preached to the spirits in prison, 1 Peter iii: 18, 19: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison."

In the context he informs us that these spirits were those of the people, who were disobedient in the days of Noah. Thus we see the people had

died without obeying the Gospel, but that did not deprive them of ever hearing it again. Peter also states, 4 chap. 6 verse: "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Paul says, Romans xiv: 9, "For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living." President Woodruff said while delivering a sermon before the General Conference, April 8, 1894: "Now suppose that any of these had died before they had the opportunity of entering into the covenant with the Lord through the Gospel as his (meaning Joseph Smith's) brother Alvin did, they would have been in the same position as Alvin concerning whom the Lord, when Joseph saw him in the celestial kingdom, said: 'All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom; for I, the Lord, will judge all men according to their works, according to the desire of their hearts.'"

By the words of the prophets of God we have established the fact that the dead are to hear the Gospel and be judged by the desire of their hearts. But how can they receive the ordinances of the Gospel which we also believe to be necessary for the salvation of man? Only by the vicarious work of the living. We see this answer in the words of Malachi iv: 5, 6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

In the fulfilment of time Elijah brought the authority and power to men in the flesh to administer in the ordinances of the Gospel for the dead. He appeared unto Joseph the Seer and Oliver Cowdery in the Kirtland Temple, April 3, 1836, and said: "Behold the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse," Doc. and Cov., Sec. cx: 14, 15.

Now is the time then that men in the flesh are privileged to perform ordinances for the dead. Adoption is one of these grand ordinances.

Webster defines adoption as follows: "Voluntary acceptance of a child of other parents to be the same as one's own child. Admission to a more intimate relation. The choosing and making that to be one's own which originally was not so." Alexander Campbell writes: "Adoption, indeed, is a mere act of Divine favor, much more glorious on the part of God than the adoption of a squalid wretch on the part of a king to be an heir in common with his own son."

We accept these definitions and in addition believe adoption to mean the sealing of children to parents, a holy ordinance to be performed in the Temple of God.

It was revealed by the Prophet Joseph Smith that there is a principle of adoption by which one generation will be sealed to and connected with another; in his words he foreshadows a welding together of the links of the different dispensations. But why adopt children to their own parents? Are they not theirs by right?

Doc. and Cov., Sec. cxxxii: 15-18: "Therefore if a man marry him a wife in the world and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world."

"And again verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power—then it is not valid, neither of force when they are out of the world, because they are not joined by me saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the God's are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God."

On this account the marriage of the children of men is valid only while they are upon this earth. Now as many fathers covenanted with their wives only for time, at death the covenant is ended. And it is revealed that such being the case, the husband and wife would stand separately and the offspring of such a union would have claim upon no one, unless a new band was formed. Unless this could be done there would be no binding together of families, generations, and dispensations. There would be the bond of kindred; but the Lord has taught us that this is not sufficient for complete happiness, and is not all that is required, but that there must be some other binding covenant, some other authority by which parents are united together and then their children sealed to them.

This missing link can be found and welded by the law of Adoption.

Is not our Father kind?

When parents are sealed in marriage by the Holy Spirit through His anointed, the children born to them are as we say born in the covenant, then the vows of the father and mother are valid throughout all time, and their children are legitimate heirs of the covenant. These do not need to be adopted. Our Heavenly Father will recognize such a marriage, for Christ said to his disciples, Matt. xviii: 18: "Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." President Cannon said in General Conference, April 8, 1894: "It is not necessary when parents are thus sealed together by the authority of the Holy Priesthood for time and for eternity that their children should be adopted or be sealed to them. They are legitimate heirs of the Priesthood and of the blessings of the new and everlasting covenant. But not so with those who have been born outside of this covenant. There has to be some

ordinance performed in order to make them legitimate, and that ordinance, the Prophet Joseph revealed was the ordinance of adoption."

As many generations have lived, reared families, and died without a knowledge of this divine principle, there is a great work devolving upon the Saints of this dispensation.

President Woodruff said in relation to this: "I wish to say to the Latter-day Saints that we live in a very important generation. We are blessed with power and authority holding the Holy Priesthood by the commandment of God, to stand upon the earth and redeem both the living and the dead. If we did not do it, we should be damned and cut off from the earth, and the God of Israel would raise up a people who would do it."

With this great mission before us the question arises: For whom shall I do this work? Let me ask every child, Who are the dearest persons on earth to you? To whom would you desire to give the most joy? To whom do you owe the greatest debt of your life? Everyone will answer—My parents. Then is there any need of asking—For whom shall I do this work.

It is the right, it is the duty of every Saint to trace his genealogy as far back as possible, and first be sealed to his own father unless he has been born under the covenant, then seal his father to his next ancestor, and so continue as far as possible, sealing children to parents and these to their parents until all are bound together and form one grand unit.

Let me quote once more from President Woodruff's same sermon: "It is my duty to honor my father who begat me in the flesh. It is your duty to do the same. When you do this, the Spirit of God will be with you. And we shall continue this work, the Lord adding light to that which we have already received. I have had friends adopted to me. We all have, more or less. But I have had peculiar feelings about it especially lately. There are men in this congregation who wish to be adopted to me, I say to them to-day, if they can hear me, Go and be adopted to your fathers, and stand at the head of your father's house, as saviors upon Mount Zion, and God will bless you in this. Another principle connected with this subject I want to talk about. A man has married a woman, and they have a family of children. The man lays down in death without hearing the Gospel. His wife afterwards hears the Gospel and embraces it. She comes to the temple and she wants to be sealed to her husband, who was a good man. The feeling has been to deny this and to say, 'No, he was not in the Church, and you cannot be sealed to your husband.' Many a woman's heart has ached because of this, and as a servant of God I have broken that chain a good while ago. I have laid before every woman this principle and let her have her choice. Why deprive a woman of being sealed to her husband because he never heard the Gospel? What do any of us know with regard to him? Will he not hear the Gospel and embrace it in the spirit world?"

I. MENDENHALL.

REWARDS AND PUNISHMENTS.

TEACHERS of ethics, of modern tendencies, seem to incline to the view that moral training is conducted on wrong principles, unless the subject is

taught to love virtue for its own sake and shun vice for a similar reason. Appeals to the consequences, good or bad, are considered as lowering the ideal and consequently neutralizing the effects. According to this, every representation of God as a personality who deals out rewards for obedience and punishments for disobedience is wrong, the Supreme Ruler not being capable, morally, of offering "bribes" or manifesting the "vindictive spirit of hate."

There is but little truth in this view. Throughout the revealed word of the Almighty, the lesson is taught by means of history, by biography, by precept, that the consequences of obedience to God's laws are rewards both temporal and eternal, while disobedience brings punishments. But they are not held up in the light of bribes or vindictiveness. They are set forth as the natural results of men's conduct. In many instances the true connection between the act and its result is as plainly discernible as that between a well understood cause and its effect. When, for instance, as in the case of ancient Israel, honor paid to parents brings longevity in the land of promise to the people; or when idolatry is followed by war and devastation of the country, the causes are easily traced. Nor is it difficult to understand why faith in God should bring peace and joy and happiness, or why the fruit of disbelief should be the opposite. To-day is but a step from yesterday on the interminable road toward future ages; to-morrow the journey will be continued; if the direction taken in the past is wrong, what else is the present and future likely to be?

In some instances, however, the connection between the act and its ultimate consequence is much less clear, though not less clearly or emphatically stated. Why should the sins of the antediluvians, consisting chiefly, it seems, in acts of violence and injustice, result in their destruction by a flood? Or the wickedness of the cities of the plain bring down fire from the sky? Why should the opponents of the Priesthood in the wilderness be swallowed up by the earth? All through the history of mankind, both sacred and secular, we find an apparent connection between the moral status of nations and great commotions in nature. No doubt many of them could be explained, were the laws of the universe clear to us, as they are to the Divine Mind, but even after this admission has been made, the fact remains that others can not be understood except on the supposition that there is a ruling Intelligence who according to His own wisdom and power uses the tremendous physical forces of nature for the training of His children, much as a human father in his limited sphere. He deals out rewards and punishments as means of encouragement and restraint. The "wages" of sin is death, and eternal life is the "gift" of God, is a scriptural and a philosophical view of the matter. To take an opposite view is to step dangerously near the ground of infidelity.

The manner in which the revealed word deals with the great principles of ethical science is worth while noting, because it gives the key to all successful moral training. Investigation has long ago discovered the important fact that the character of a human being is largely influenced by that which interests his mind. His thoughts give a complexion to his heart. In accordance with this fact we find that it is the habitual